Volume LXV CHICAGO, APRIL 28, 1910 Number 9

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

THE TOWER HILL ENCAMPMENT, (20th season) and SUMMER SCHOOL (21st session), for 1910.

THE ENCAMPMENT will open July first for guests, and continue open until September 20. For terms and particulars concerning cottages, rooms in long houses and dining room privileges, apply to Mrs. Edith Lackersteen, Abraham Lincoln Centre, Chicago.

THE SUMMER SCHOOL will begin Sunday, July 17th, and continue four weeks, closing Sunday, August 14th. Course of Study,—"The Flowering of Christianity into Universal Religion," a series of biographical studies from Luther to Emerson, and readings from contemporary poets, geographically classified, viz., The Poets of Canada, The Poets of Australia, The Poets of California, The Poets of the South, The Poets of the Middle West, The Songs that Survived the Singer (the anonymous and one-poem poets). This course in poetry was given by Mr. Jones to two different circles in Chicago this winter and was greatly enjoyed.

After the close of the Summer School Mr. Jones will give twelve interpretative lectures and readings from Browning's "Ring and the Book,"—this also a repetition of the course given at the Abraham Lincoln Centre last winter.

Tower Hill is reached via the Chicago, Milwaukee & St. Paul Railroad, Prairie du Chien branch, and is thirty-five miles west of Madison. Railroad fare from Chicago, $3.35. For further particulars inquire of Jenkin Lloyd Jones, Abraham Lincoln Centre, Chicago.

CONTENTS

EDITORIAL—
Editorial Reprints 131
Notes 131
A Letter to an Advocate of Beer as a Temperance Drink 132
High Nests—J. H. W. 133
The Congress of Religion Meeting in 1910 134

THE PULPIT—
Catherine Helen Spence—Prophet of the Effective Vote—*Alice Henry in the Public* 135

THE STUDY TABLE—
Some Recent French Books—J. G. 137
World-Federation League 140
A Beggar at the Gates—Jessie Welborn Smith 140
A Little Child's Prayer—*Abbie Farwell Brown* 140

THE FIELD—
Foreign Notes—M. E. H. 141
Sociological Laboratory Work 142

UNITY PUBLISHING COMPANY, ABRAHAM LINCOLN CENTRE, CHICAGO

LaFayette
French Lick
West Baden Springs
Louisville

Convenient Station — New Modern Trains

These, as well as perfect service, good road beds and greatest safety, make the Monon the ideal road to use in going to these points. All trains start from the easily accessible Dearborn Station, Polk street, convenient to Chicago's business district and hotels. All Monon trains stop at 47th St. (Phone Yards 1582) and 63rd St. (Phone Went. 525). Two trains daily each way—day trains with parlor and dining cars—night trains with electric lighted sleeping cars. City Ticket Office, 182 Clark St., Phone Central 5487.

MONON ROUTE

Please say you saw it in Unity.

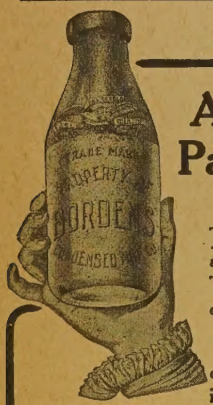
CREAMERIES:
Beecher, Ill.
Orland, Ill.
Goodings, Grove, Ill.

Dowd Pure Milk Co.

4326-34 WABASH AVE.
Phone Oakland 474

Milk and Cream of the highest grade bottled in the Country.

OUR MOTTO: Purity, Cleanliness and Efficient Delivery.



Are You Particular ???

The most important article of food is milk. The most important question is its purity.

Too much care cannot be exercised in the selection of the milkman who is to supply the family with milk.

Supreme for Quality

For over half a century we have given the production, preparation and distribution of milk the most careful study.

Our wagons pass your door every day.

Borden's Condensed Milk Co.
Tel. Central 4209 42 E. Madison St.

Chicago : Evanston : Oak Park : Maywood
Phones at all Branch Offices

Phone Douglas 1442
SCHUMANN & CO.
For
High-Grade Work and Prompt Deliveries
to do your
CLEANING
3954 Cottage Grove Ave.
Four Doors South of Drexel State Bank

The DREXEL LAUNDRY
3909 Langley Avenue, Chicago
TELEPHONE DOUGLAS 642
BEST POSSIBLE LAUNDRY SERVICE

The Gospel of the Farm

It is with much satisfaction that we are able to present to our subscribers a series of six sermons by Jenkin Lloyd Jones of Chicago, who is eminently able to harmonize religious teachings with proper farm practices.

1. Concerning Soil: Plowing.
2. Concerning Seeding: Sowing.
3. Concerning Weeds: Cultivation.
4. Road Making.
5. At the Horse Fair: Breeding.
6. The Harvest Field: Reaping.

We publish elsewhere in this issue the first sermon, "Concerning Soil: Plowing," and commend it most highly to our readers.

—From Hoard's Dairyman for January 25, 1910.
Published Weekly at Fort Atkinson, Wis.

1902 ONE WAGON 1908 12 WAGONS
Our Plant is the Best Equipped on the South Side
We are patronized by those who desire and appreciate an excellent quality of Laundry Work
PROMPT SERVICE OUR MOTTO
BISSELL LAUNDRY
231-233-235 39th Street Telephone Douglas 1003

Drexel State Bank of Chicago
Drexel Bank Building
OAKWOOD BOULEVARD and COTTAGE GROVE AVENUE
CAPITAL $200,000.00
DEPOSITS OVER $2,500,000.00
THE BANK FOR SOUTH SIDERS
Efficient Management; Courteous Attention; Convenient Location.
YOUR ACCOUNT INVITED

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Volume LXV. THURSDAY, APRIL 28, 1910. NUMBER 9.

"EDITORIAL REPRINTS"

Under this caption we propose to issue at irregular intervals, in irregular sizes, at irregular prices, some of the best things that may appear from time to time in the columns of UNITY. The appearance in a recent issue of Mr. Gannett's editorial on "The Abdication of the Parent" precipitated a long-cherished purpose. This was one of the things too good to be allowed to die the early death awaiting things that are given existence in the editorial columns of the weekly religious paper. Mr. Gannett's timely and sane word should go further and sink deeper than is the lot of most editorials. It is a growing custom of many churches to mail, at least once a month, certain printed announcements of their activities with such comment as space permits. It is our hope that a few churches at least will seize this opportunity of enclosing this "Unity Reprint Number One" with their announcements to all those whose names are on their parish lists. Will not our ministerial readers consider the suggestion? The issue will be necessarily limited and when exhausted cannot be reproduced, for the type will have been thrown in. The price is fixed with special reference to moving the Reprint in bundles. We do not care to sell many single copies and so we put this at five cents. We hope to have many dozen orders, which we will furnish at the low price of ten cents per dozen. Perhaps we may have a few hundred package orders, which we will fill at the still lower price of seventy-five cents per hundred. Pass the Reprint along.

A sample letter: Dear UNITY: Find enclosed postal order for subscription for another year. Am too blind to read it but must have it any way.

Perhaps our feminine readers will be more interested in the hat problem if not in their hats, after reading the article on the making of hats and seeing the illustrations connected therewith in the *Survey* for April 16.

That was a clever cartoon of the *Boston Herald* which shows Uncle Sam standing at the stern of the unlaunched $18,000,000 battleship which overshadows him, watching the gruesome procession of his previous creations of $12,000,000, and $8,000,000, and $4,000,000, and still lesser battleships, sailing under full steam towards the "Junk Heap" in the distance. The navy craze has carried its victims beyond the reach of economic argument or ethical appeal. They are immune to the psychological argument,—but perhaps they are still susceptible to ridicule. The average American statesman may stand the imputation of *knavery,* but he does not like to be accused of *foolishness.* He may fight his enemies, but he would like to escape the laugh of his friends.

Australia has lost its Grand Old Woman. Catherine Helen Spence died at Adelaide on the 3d of April, 1910, at the splendid age of over eighty-four years. Some of our readers will remember the message she brought to the United States some years ago. UNITY at least has kept watch of her all these years, and her work, particularly in the humanitarian and economic way of caring for dependent normal children in private homes rather than in institutions, has been an inspiration and a guide to us. We gladly make room in another column for the tribute, published in a recent issue of the *Public,* and written by another grand Australian woman, Miss Alice Henry, who is now among the spiritual assets of Chicago. We hope all our readers will read it, that the work of Miss Spence may continue to spread and her vital spirit be replanted in America.

It is a hopeful sign of the times that there is to be another Pan-American Congress, to be held at Buenos Ayres from July to September next. It is an unhopeful sign of the times that those who claim the preeminent right of calling themselves "American" are so little moved by any Pan-American appeal. An international congress of the European states or even the African settlements would create more journalistic attention than this Pan-American suggestion. It cannot always be so. The Monroe doctrine as a political shibboleth has now but little significance, but the Monroe doctrine as a spiritual bond, an ethical as well as an economic tie, is yet to be developed. Paul S. Reinsch, who has been appointed by President Taft as a delegate to this fourth Pan-American Congress, was also a member of the third, held at Rio Janeiro in 1906. His work on World Politics offers the proper point of view for such a delegate. Let the United States cultivate its American cousins.

The announcement that the *Century Magazine* expects in the future "to give considerable space to the contributions which will have a special value to those who are interested in the cause of religion" is one of much significance. The writers prefigured in this announcement are, with one exception, laymen, and though Henry van Dyke's name is prefixed with a Rev. and suffixed with a D. D., his place in public estimation and appreciation is among the men of letters rather than among the pulpiteers. The title of the promised article, "The Bible and English

Literature," is another indication of the trend of things. Religion is escaping from the entanglements of the creeds and the still greater entanglements of ecclesiasticism and denominationalism, and is finding expression in the freer air of science, letters and civic morality. The *Century* has once more proved its literary sagacity and its right to speak for culture and the cultured by this recognition of the fact that the interest in religion is a profound factor in human life.

Fay Lewis of Rockford, Illinois, is widely known as a self-appointed citizen who is trying to discharge, however imperfectly, the high functions of such an office which requires that one should not only obey the law, pay his taxes, and be himself humane, but that one should do all within his power to see that such laws, obligations and requirements are observed by others. If in the city of Rockford a friendless dog is abused, a drunken or careless man's horse is left unblanketed in cold weather, a child is abandoned, overworked, or underfed, Fay Lewis, in the discharge of the high functions of a citizen, sees about it. Recently he has been trying to institute in Rockford a new functionary, a "Public Defender," a lawyer whose duty it shall be to represent poor people charged with petty violations of the criminal code. If necessary in order to try the experiment, Mr. Lewis is ready to contribute largely toward the salary of such a "Public Defender." He believes that poor people, particularly those ignorant of the English language, are often deprived of their rights by signing "the ever present juror waiver." The rights are again invaded by putting them among the "hold-over" cases, which means prolonged languishing in jails, sometimes three months, paying board bills, and suffering the disgrace and debility of such confinement. Mr. Lewis thinks that among policemen many are kind and thoughtful but some are brutal and cruel. He has little respect for law that "fines the rich man while it sends the poor man to jail." This demand of Mr. Lewis was often urged by Chicago's late and lamented Great Chancellor, Judge Tuley. He labored for such legislative enactment as would give to the judge the power to try such cases without lawyers, and to take such steps as might be necessary to bring about a speedy solution and a quick verdict without the necessary interference of lawyers on either side. Mr. Lewis's contention, and the contention of the old judge, is, we believe, largely realized in the present Municipal Court of Chicago, which, alongside of the Juvenile Court with its system of Probation Officers, is to be put down to the credit of the progressive and prophetic Chicago.

A human being is not in any proper sense a human being until he is educated. —*Horace Mann.*

A Letter to an Advocate of Beer as a Temperance Drink

Dear Friend:

Our conversation the other day provoked much thinking on my part and compelled me to go over again the whole situation with as much care as I am capable of, and I am moved to write you some of the results of this thinking.

First, let me assure you that your acts as well as your teaching prove that you are as sincere a friend of sobriety and as honest a foe as I am of the dissipation, vulgarity and low morality, personal and political, that gather around the typical American saloon. I believe that you desire to eliminate those obnoxious elements out of the community as sincerely as I do, and that you have no interest in common with the selfish commercial and speculative interests of the great capitalistic combines represented by the brewers and distillers of America.

I admit also, without argument, your contention that, on account of the low percentage of alcohol contained, a glass of beer is comparatively innocent when compared with a glass of whisky; I accept also your statement, based on better information than I am possessed of, that fewer villainous compounds, substitutes and adulterations enter into the composition of the beer than into that of the whisky that is passed over the average saloon bar. I am inclined to think that you are right also in the statement that the toxic effect of beer is less than that of coffee, or perhaps tea, when drunk in the same quantities. I also agree with you perfectly that the social element represented by the saloon must be conserved, and that even with the seven thousand or more saloons in Chicago, the social opportunities, the chances for neighbors to get together for innocent communion and amusement are deplorably inadequate.

Having made these concessions, the following facts remain and have important bearing upon the question at issue. It is true, is it not, that both beer and whisky are seductive drinks on account of the alcohol they contain? Repeated experiments show that any non-alcoholic compound, on beer or other lines, is a business failure because people will not drink more than is needful of such compounds to satisfy the craving for food or nourishment; the profit always comes from the over-drinking. But is not the low percentage of alcohol in beer more than compensated by the larger quantities imbibed? My druggist estimates that two glasses of average saloon beer contain as much alcohol as one glass of whisky. I suppose that eight glasses of beer per day would be considered very moderate beer-drinking, and I am told that twenty glasses represent the easy accomplishment of the habitual beer-drinker, who still insists that he is strictly tem-

perate and never intoxicated. Render this equivalent into whisky and you have the minimum of four glasses of whisky per day, which certainly exceeds the claim of the whisky-drinker who insists that he never takes too much, and a maximum of ten glasses of whisky a day, which clearly puts a man into the class of over-drinkers. The extended girth and the blossoming nose, the familiar characteristics of the beer-guzzler, testify to the fact that there is something about the beer mug that leads to over-drinking. And as a matter of fact, if my druggist is correct, is not beer-drinking always accompanied, not only with alcoholic temptations, but with actual tendencies to alcoholic excesses?

Your picture of the delightful domestic felicities of the German beer garden and the French and Italian wine cafés is certainly attractive, and I am not in a position to deny the accuracy of your endorsement. But are the sociological, to say nothing of the climatic conditions of the United States such as to make a reproduction of these European conditions possible? The homogeneous character of the population, the less strenuous life, the simpler and purer drinks, the absence of the get-rich-quick madness of the dealers and manufacturers of Europe, do not obtain in our American cities. The mixed population, the sharp distinctions between the rich and the poor in their bibulous habits, between employers and employes, and the damnable distinction of sex which excludes all self-respecting women from the companionship of all self-respecting men in their hours of recreation and social amenities, are factors in the American saloon not known in the European resorts which you admire.

From your own standpoint, when you have made a decent drinking place where only beer and light wines are indulged in, and those only in such quantities as wait on digestion and good companionship, a place where women and children are welcome and may go with impunity, have we not come to something very different from the great majority of the seven thousand saloons now infesting Chicago? And is there any hope of arriving at these social centers, recreation parks, etc., that you and I both work for, until we have broken the power of the god Mammon who has so enlisted the co-operation of King Gambrinus? In other words, such a saloon as you want is possible only when such saloons as we have are abolished, root and branch.

Thus you see the process of reasoning by which I arrive at the conclusion that you, your misgivings notwithstanding, as well as I, belong to the anti-saloon league, and that we go but a little way in our practical effort at reform until we come together and stand shoulder to shoulder in the tasks of abating the saloon nuisance and eliminating the poisons out of our food and our drink, one of which poisons is alcohol, whose economy in the physical organism of man, if it has any, is medicinal, and the time and quality of whose use are to be determined by the expert physician and not by the deceptive itch of the palate that is perverted by a dangerous habit.

High Nests

Happy the young enthusiast who remains immortally young—who though he grow old loses not his enthusiasm. I say unto you, he has his reward.

He was twenty, and all possibilities were in his hands—the world should be bettered, universal peace should reign, unjust social conditions should be remedied, marriage and home-life should be elevated, avarice should cease, literature should be purified, science and invention should make all human life easier and healthier and happier. Oh, it was glorious to be young and to believe in and follow such high gleam. The result, moreover, was certain; this generation should not pass away till all these things were fulfilled.

But years passed—he grew to be thirty, forty, fifty, now he is even older. At twenty he had built his nest high, and soon it was on the ground. Again and again he built, and again and again it was shattered. The world didn't really seem to care very much to be bettered as he had wanted to better it. It rather seemed to wish to be let alone. Among the nations, war followed war; in business, strike succeeded strike, women and children still toiled and starved; wise home influences grew to seem weaker and weaker, and were never so weak as today; divorce and connubial unfaithfulness seem more and more rampant every year; graft and defalcation increase; real literature is dying out—Pan is already dead; invention has come in plenty, but man is not happier or more at ease in consequence. Yet up always has gone his nest again—and as high or higher.

In many ways, moreover, his lofty building has not been a pleasant thing, either for himself or for others. He has been rather a pestilent fellow—a thorn in his neighbors' flesh, to some a "crank." All reformers are hard to get along with—they expect so much of every one. He is a "Puritan"; he is imperious; he is over-exacting. "Let us alone," men cry. In consequence, and perhaps wisely, he really has come to be a little less self-assertive and, while working still as best he can, expects less in a short time both from Nature and from mankind, and even in his serener nest-building is never surprised when his house is overturned—rather is surprised if it swing even for a day or two unharmed; the main thing being that he intends to go on rearing his skyey hammocks till the end. There is sweet air up there, and God's sunshine. His spirit and his song agree:

"Because I build my nest so high,
Must I despair
If a fierce wind, with bitter cry,
Passes the lower branches by,
And mine makes bare?

"Because I hang it in my pride
So near the skies,
Higher than other nests abide,
Must I lament, if far and wide
It scattered lies?

"I shall but build, and build my best,
Till, safely won,
I hang aloft my new-made nest
High as of old, and see it rest
As near the sun."

So much for "the world." And what about his own life? Did he build as high there? even higher? Ought he not? "Physician, heal thyself."

At twenty he did not by any means hold himself to be "perfect." Probably few young men do so hold themselves. He knew his origin in Nature, that he was a man as other men are, an animal as other animals are; yes, but also, and more than the other, that he was spirit as spirit is, spirit as Nature's permeating Presence is spirit. And he determined that the animal should be the inferior, spirit the superior. He would build **high.**

And as every man finds, it was no light matter he was taking in curb. There was, first, all his unknown Past in the eternities gone—physical and mental and sentimental. What was there back of him, in his blood and brain? what generations of ignorance and of striving, of low and high? What dead "controls" were in him to harm or help? He didn't know. Of all this he must perforce work in blindness, to a large extent. But one thing he knew: he himself would ride in the saddle, the Past should not ride there.

Then there was the race of mankind, into which he was born, and with which he must mingle,—the race with all its ignorance and self-will and superstitions, its adoration of the God of Things as They Are, with many of which things he fore-knew he should be in conflict. Could he accomplish much? He expected to accomplish much. He meant to accomplish much.

High ideals are apt to make a man an uncomfortable companion and friend. High ideals are apt to make a man expect in his neighbors and in the members of his family the same fine endeavors he himself attempts. This is often unfortunate. Others do not see as he sees, do not care as he cares. The humblest duties are to him importunate—not so to them. Fightings within and foes without—this is the constant lot of the idealist.

But, as years have passed, what success? Probably every man is better than his acquaintances think him. Perhaps every man is better even than he himself thinks himself to be. At any rate, it is good to have struggled, and no doubt every man is warranted in something of self-gratulation.

When I consider all my path of life—
The slight estate wherewith my years began;
The baffling but indomitable strife
To mould from crumbling clay a lofty man;
When I recall the goblins of the soul
Which hoary Credence fastened on my youth—
The Past's rude superstitions taking toll
Of ardent years which else had served the Truth;
When still, in memory, I front the wall
With which Convention blocked my hopeful way,
And feel again, as at the earlier call,
The smart of strokes in Freedom's holy fray:
No more I marvel at the unattained,
But at the much, though little, I have gained.

J. H. W.

The Congress of Religion Meeting for 1910

Preliminary announcement is hereby made that in response to the general invitation printed below and in co-operation with the Free Religious Association of Boston and the National Federation of Religious Liberals, the Congress of Religion will celebrate the centennial year of Theodore Parker's birth and the semi-centennial year of his death with a general congress, to be held in Chicago in October next. The program will consider the large issues and the living problems of religion today, and representative thinkers, leaders and workers will be invited from all parts of the country to take part. We will aim to make the congress truly national. The most of the exercises will probably be held at the Abraham Lincoln Centre, beginning on Tuesday evening, continuing through Wednesday and Thursday, and ending with a banquet at the Standard Club.

The death of our revered president, Dr. Hiram W. Thomas, and the complexity of other engagements and activities explain the longer interval than usual since the last meeting of the congress. But the cause that called it into being has not waned and the interest of the workers has not weakened. The call for more co-operation and the need of ameliorating the "schisms" and filling up the chasms that needlessly distract the religious world and divide religious workers are as urgent as ever, and the undersigned make this early appeal to friends everywhere to help make the congress in Chicago next fall a notable one, worthy of its suggestive, impressive predecessors. We solicit the co-operation of societies and individuals by appointing their delegates early and sending contributions and membership fees as early as possible. Payment of the annual fee of $10 on the part of any society entitles it to delegate representation, and of $5 to individual membership.

Emil G. Hirsch, *First Vice President.*
Jenkin Lloyd Jones, *Second Vice President.*
C. A. Osborne, *Secretary.*

It is intended by these commemorative exercises to pay deserved tribute to this eminent American scholar, radical thinker, eloquent preacher, and ardent reformer; to call renewed attention to his consecrated life and effective labors for humanity and abiding influence upon the religious and social endeavors of our own time. Similar meetings are to be held during the year in other centers of American thought

and life, as well as in foreign lands. The international committee for this purpose consists of the following persons:

Frank B. Sanborn
Surviving Literary Executor of Theodore Parker, Concord, Mass.
William W. Wilbur, President
For the National Federation of Religious Liberals.
Edwin D. Mead, President
For the Free Religious Association of America.
Jenkin Lloyd Jones, President
For the Congress of Religion.
E. G. Hirsch
For Sinai Congregation and The Radical Jews.
Samuel A. Eliot, President
For the American Unitarian Association.
Frank Oliver Hall
For the Universalists.
Charles W. Wendte, Secretary
For the International Council of Unitarian and other Liberal Religious Thinkers and Workers.
William Copeland Bowie, Secretary
For the British and Foreign Unitarian Association.
Emil Ryser, President
For the Swiss Verein fur Freies Christentum.
Carl Schrader, President
For the Germon Protestants Verein.
Gaston Bonet-Maury
For the Liberal Protestants of France.
Philip H. Hugenholtz
For the Free Congregation of Amsterdam.
Pandit Sivenath Sastri
For the Theistic Association of India.
S. Kanda
For the Japanese Unitarian Association.

THE PULPIT

Catherine Helen Spence—Prophet of the Effective Vote

Catherine Helen Spence was born on October 31, 1825, in the beautiful Scottish village of Melrose on the silver Tweed. The historic Abbey met her childish gaze, and among her earliest recollections was seeing the long procession of mourners that followed the remains of Sir Walter Scott from Abbotsford to the family vault.

It is very easy in Miss Spence's case to trace out the relation between her heredity and environment and her subsequent career. She used to say of herself with a little touch of very human pride and satisfaction: "I count myself well-born; for my father and mother loved each other. I count myself well-brought up; for my father and mother were of one mind as to the care of their children. I count myself well-educated; for the admirable woman at the head of the school which I attended from the age of four and a half till I was thirteen and a half and left Scotland for good, was a born teacher in advance of her times."

Her force of character and practical ability, her sound judgment and breadth of view, Miss Spence drew from her mother's side; while to her father she owed her literary sensitiveness and her abounding and irrepressible hopefulness. He was a lawyer, but not much of a money maker, and in the years of terrible financial depression that followed the close of the Napoleonic wars he was ruined and the family decided to emigrate.

Because they were Liberals and keenly interested in social and economic experiments, they decided to go to South Australia, then the land of promise for all such. They went out in 1839 as assisted passengers under the Wakefield colonization plan. But little Catherine was not a "desirable immigrant" within the meaning of the Act, and so her passage had to be paid in full.

For some years it was a close struggle. Her father, who was the first town-clerk of the municipality of Adelaide, died in 1846; but her mother lived to the age of ninety-seven, always taking the keenest interest in public affairs and in every way supporting her brilliant daughter. One brother, Mr. John Brodie Spence, was a cabinet minister in the young colony; and he and his sister pursued their sociological studies together. Their friendship, a peculiarly close one, was only ended by his death in 1902.

For her first few years of young ladyhood Miss Spence taught school, but gradually took up journalism, being a reviewer and literary and political contributor to the press in Adelaide and other Australian cities, besides writing five novels, all of which but one passed the stage of serial publication and found acceptance in London. An admirable text-book, "The Laws We Live Under," was an order from the Education Department.

But the seed from which was to spring her life's work had already been sown in her mind. At the age of seven she used to watch her parents reading to one another over their breakfast the costly London paper (fifteen cents a copy); and observing how their spirits rose and fell with what they read, she asked her mother one day what was this Reform Bill they were always talking about.

The reply was never forgotten. "There are a great many people who think that all things are so right and good that if they were greatly changed mischief would follow; but your father and I think there is nothing made by men, even the British Constitution, that is so good that it might not be made better by men." That was the beginning. That answer became the standard by which later on every opinion, conservative or radical, was measured.

Ten years after, it was her father who called her attention to the principle of the quota embodied in the Adelaide municipal constitution by which a quota quorum of the citizens, by giving all their votes to one man instead of eighteen votes to eighteen candidates, could elect him as councilor. This clause had been inserted in London by Rowland Hill of penny postage fame. With a new city charter it passed out of existence and its interest for us lies in the impression made upon the mind of a young girl, an impression re-awakened when nearly twenty years later Miss Spence came across Thomas Hare's "Proportional Representation" and in conjunction with it read John Stuart Mill's arguments for a fair representation of minority opinions. The title she gave in 1861 to her first published pamphlet on the subject, "A Plea for Pure Democracy," expresses its main appeal to her—not so much because it promised a more accurate system of representation, not because she was so eager to have minorities as such represented in the legislatures, but because she was convinced that a slovenly system of mob representation, whether the electing mob were a landed aristocracy or a body of wage-earners, was bound to result in political corruption with its horrible accessories of moral degradation and intellectual stagnancy. No system of election in existence came so near the democratic ideal of having the legislative and administrative bodies adequately and effectively repre-

sent the wishes of the entire community, and thereby of having legislation and administration "broad based upon the people's will."

To those who argued in distrust of the so-called uneducated vote her reply was ever, "The cure for democracy is more democracy." To those over-eager radicals who resented having the conservative element, whose preponderance in politics they had long been fighting, thus deliberately provided with their place in the legislature, she answered that until now politics have taken their tone and methods from war;—instead of a peaceful co-operation to make the Parliament a true mirror of the people, a representation of its convictions and its aspirations, it has been the outcome of a battle in each electoral district, as if injustice in one electorate would ever right a converse injustice in another electorate.

From this time on for a little over fifty years Miss Spence's main object in life was to bring about everywhere a just system of political representation, or, as she preferred to call it, Effective Voting. To this she gave the best of her thoughts and the last of her energies. The great English leaders of the movement, Hare himself, John Stuart Mill, Leonard Courtney, Lord Avebury, all of whom she met during a visit to England in 1865, considered that she had done more than any of themselves to make it a practical issue and bring it under the notice of the man in the street.

Her correspondents on the subject were to be found in every country in the world, including India and Japan. When in 1893 she came to the United States as Australian representative to the International Conference of Charities held in connection with the World's Fair of that year in Chicago she made exhaustive inquiries in every city she visited into methods of city, State and national government and carried home with her in her trunk an alarming list of examples of misrepresentative popular assemblies in the States, which she used ever after to sharpen the point of her remarks in urging more speedy action upon reformers in other nations. For she loved America and she thought it a terrible thing that a people so essentially sane and sound should have so much of their city and national life corrupted by the professional politicians who after all are such a mere handful compared with the great bulk of honest and well-meaning men and women.

While in America she gave more than a hundred addresses, mainly on her two subjects, "Effective Voting" and "The Australian System of Boarding Out Dependent Children."

Besides her facile and convincing way of presenting what folks had thought as theoretical as the fourth dimension, and her faculty of bringing out its human side through her own intensely human sympathies, she made one important original contribution to the Hare System as outlined by Hare himself. With this modification it has come to be called the Hare-Spence system.

His plan drawn up for England pre-supposed one nation-wide electorate, represented by say six hundred members. Each elector was to vote for as many candidates as he pleased, numbering them in the order of his preference. Each candidate who succeeded in polling over a six-hundredth part of the total vote (this forming the quota necessary for election) would be elected. Any votes not needed (surplus votes) to elect a successful candidate, or any which would otherwise be wasted upon a candidate far down at the bottom of the poll, were to be transferred to candidates already in possession of a heavier vote.

Miss Spence's improvement consisted in suggesting the division of the country into districts, each returning, say six members, thus doing away with the enormous and unwieldly electorate and the complications in both voting and counting the returns which would be inevitable under Mr. Hare's original plan. At the same time a six-member electorate gives room for ample freedom of choice and allows the two or three main parties to be represented in proportion to their power in the electorate, and also allows of any other party which is numerically of sufficient strength to poll over one-sixth of the total vote cast (which may be made up of both original first choices and subsequently transferred votes), to be represented by one member. And it is not possible for any party of less numerical strength to have any representation at all, which does away with the fear that a legislature so elected would consist of nothing but faddists.

Miss Spence lived to see Effective Voting adopted in whole or in part in several countries—in the State of Tasmania, in Japan, in Belgium, in Finland, in the Kingdom of Wurtemburg, in Sweden, in several of the Swiss Cantons, and in Denmark; while in nearly all other countries an active propaganda is going on.

It was always somewhat of a sore point with her that her own home, South Australia, which was the first country in the world to tax unimproved land values, which originated the secret ballot and the Torrens Act for simplicity of land transfer, which had the first juvenile court, which had led reform in so many other lines, should be obstinate on this the matter dearest to her heart. But after every defeat and set-back she always pulled herself together as she remembered her consolation prize of steady progress in so many distant lands.

Her own most striking appeal to her own fellow-voters was made in 1897 when she, an enfranchised citizen of the first Australian State to give its women the vote, stood for election as a delegate to the convention called together to vote upon the question of the colonies federating into one commonwealth. She was not anxious to be elected, but her candidature gave her an unsurpassed opportunity for carrying her gospel into the remotest corner of the colony.

South Australia has an excellent organization and great educative work has been done by Miss Spence and her co-workers, especially Mrs. A. H. Young, who has been for many years her right hand in bringing home to Australians the power of the Effective Vote.

In conjunction with Miss Emily Clark, cousin of Miss Florence Davenport Hill, Miss Spence was instrumental in bringing about those great changes in the public care of the dependent child which have made the South Australian system the envy of social workers everywhere. It encourages parental responsibility and at the same time makes it the State's business to see that every child deprived of its own natural home shall have mother love and care under a conscientiously supervised system of boarding-out. Since the State either pays the bills or sees that they are paid, the State calls the tune, and a very harmonious tune it is, since the welfare of her future citizens is its

burden.

In private life Miss Spence was "Aunt Kate" to more than her own nephews and nieces, and at different times during her long life she filled a mother's place to three families of orphaned children.

Her vivid interest in whatever concerned human beings, either as individuals or as fellow members of a community, made her friends wherever she went. Her name is a household word in many an American home today. The last letters received from her showed no failing in vitality, and discussed the autobiography which she had just begun and was publishing in serial form. Her illness, therefore, must have been very brief.

Of her it may be truly written that she has died in the glory of youth.

—*Alice Henry, in the Public.*

THE STUDY TABLE

Some Recent French Books

It has seemed to the writer that from time to time notices of recent French publications would not be ungrateful to the readers of UNITY, and this for two reasons. The *Alliance Francaise* has accomplished already such a miracle of reciprocal understanding, common sympathy and common curiosity, that whatsoever is French is by the same token a little American in intellectual circles across the seas. However, this newly-awakened interest applies itself naturally enough to what is already recognized as "standard" in the Latin literature. It may not therefore be altogether useless to act as guide among the mass of books appearing from day to day, and reflecting in a thousand facets the changing soul of complex present-day France. The American will be astonished, if he has not already abandoned the old prejudice against the "morality" of this literature, to see how serious, in its social and psychological features, is the imaginative work of French authors. As for the profundity of their purely social theories, there has, I think, never been any dispute.

A most interesting volume for American readers is one entitled *"Une Francaise aux Etats-Unis,"* by Toran-Bayle. Under the form of a romance, but romance which only serves to bind delicately together the sheaves of a long psychological harvest, this author gives proof of a refined experience of our national character, sympathetically studied and appreciated. The reflections that are emitted, apropos of alcoholism, of the color question, of woman's emancipation and of the religious spirit, may not altogether satisfy the American judgment; they cannot fail to interest it, as does one's proper image reflected unawares in a passing mirror. The American separated from the current of his country's life by a residence abroad asks himself how much actual truth may lie in certain assertions; such for instance as the increase of alcoholism among university students. It is said that though the sale of intoxicants be forbidden in the confines of the university at Chicago, to cite but one example, the neighboring streets are filled with bars, to the proportion of two houses to one for such purposes. The writer had rather guarded the idea of a great sobriety among the student body, sobriety due to the importance of sports in our college life, and whereby a rigorous training, excluding both alcohol and tobacco, is exacted. The prevalence of a certain kind of pharmacy, in reality a liquor shop, and where, on asking for a "stamp," one is served with a large glass of whisky, also surprised me. It is probable that these establishments are less frequent than M. Toran-Bayle believes. Their counterpart is readily found at Paris (if not in the provinces) in those French pharcacies which sell illicitly their favorite drug to morphine-eaters, after a *"mot de passe"* established between them.

In regard to the negroes, this French observer is struck by the growing detachment of the North away from the race it once championed, and he says: "The two regions (North and South) would admit without difficulty the re-establishment of a sort of serfdom for the negroes." This point of view, whether revolutionary or not in the United States, seems vastly so to the French, who still see the color question through the windows of "Uncle Tom's Cabin." This book, in its French translation, is a part of the reading course of the public schools, and I was astonished to find the opinion entertained of the South by young girls of fourteen years of age, who had been instructed in Mrs. Stowe's masterpiece as if it applied with the same force today. In the same way the French mind contrasts the social ostracism of the negroes with the apparently earlier situation of the Indians, forgetting that the latter are really the serfs of the present, guarded in a virtual and hereditary imprisonment, and without the right of suffrage so readily accorded to the other primitive people not even indigenous to America. The future is less to the redskins than to the blacks, despite the disappearance, remarked by M. Toran-Bayle, of the earlier sentimentality *vis-a-vis* to the latter, which marked the transition period from slavery to full emancipation.

On the subject of woman and her place in the United States, there are many observations of particular interest. The rarity of the *"crime passionnel,"* and the fact that where it exists the unfaithful woman is not killed, even though her accomplice suffer an expiation; the generosity of the magistrates toward women in damage suits (broken-heart cases—*"cas de cours brises,"* says the author), both these symptoms of a higher social importance for women, strike the European. He declares, however—and the American living abroad would like to be enlightened—that even the American man shows some alarm at the present time before the menace of a feminine monopoly of authority in all directions. "Redoubtable and uncontested queens," to whom the men of the United States offer a "timid homage, with its flattering deference," are the American women to stand in truth as socially more important than the American men? Is man in the United States already a "feebler being," who "follows respectfully" his wife, daughter or parents, without even "daring" to resist? And is the American man really becoming conscious of his lessening role—role reduced to that of economic factor, according to the study we are considering?

As it seems to the writer, the social distributions are so well ordained in America that the two sexes are able to pursue, without trammel or without mutual defiance, the social labors devolving upon them. However, newer tendencies may have manifested them-

selves, by which the American woman, too conscious of her power, may have outstepped the rights accorded her by a civilization so generously *"gynaecocentric."* I think, nevertheless, that the European is inclined to misjudge both sexes in the American national life. Insensibly these older peoples, envying the greater material success of the young republic, come to look upon the American as a simple machine for the gaining of money. Seeing his chivalry toward woman—a modern chivalry, that, not having the need of defending her in war, turns itself to a nearer adoration, a perpetual embellishment and "spoiling," they conclude that woman has become a dangerous social force, exploiting a prey that in time she will devour. Thus much of the *finesse* of the sex relations escapes the foreigner. The fairy-like framework in which the luxury offered by the American man, not to the courtesan, but to his wife and daughters, sets the simple "home"; the sacrificial devotion that works to widen the intellectual consciousness of the feminine life, at the same time giving proof itself of a virile endeavor (for who that knows the American will dispute him a genius other than that of money-making); and the wholesome comradeship and collaboration *between* man and woman in America, all this is less understood by the European critic. The Frenchman, at least, conserves his wife as the grace and ornament of his home, and he shrinks at the idea of her large participation in social directions, for fear of her losing that fine flower of charm—and let us say the word, *docility,*—necessary for his well-being. Mrs. Gilman would say that woman is "over-sexed" in this civilization. The frank and free co-education at the basis of American life has dissipated a great deal of this superstition of six "spheres.'f The American, who is a great idealist in regard to woman, offers his adoration for the qualities of her force, rather than for those of her weakness. It seems to the writer improbable that having elevated the rank of woman, the American man should feel himself today attacked by her superiority, as also that the American woman on her side should attempt to displace and degrade the comrade of a united social endeavor.

The volume of Monsieur Toran-Bayle contains infinitely more suggestive analysis for the reflection of American readers than can be discussed in this review. The author, for instance, is alarmed that the American girl, especially one possessing wealth, marries so late, —reserves so long a girlhood. It might be argued that this is a sign of American social integrity, proving among other reasons how disinterested is marriage as a rule in the Union; for it is certain that young girls without fortune marry young. The religious sentiment, so widespread and so uniform, says the writer, is almost too pragmatic of character. At the same time there is a national narrow-mindedness, due to this exclusive religious color, and even where there exist "Free Thinkers," they are still narrowly "ethical-minded," and so not properly affranchised from dogmas, as the *"Libres Penseurs"* of France. America is "poor in atheists," says the author; and Americans will no doubt approve the criticism. However, that there can be no doubt in the mind of M. Toran-Bayle, let him know that the revolutionary anathemas of Robert Ingersoll go to even more lurid extremes than *"Les Blasphemes,"* of Jean Richepin, the academician. The *"Francaise aux Etats Unis,"* besides so many psychological hints in regard to America, gives, in the purely romantic features of the recital, an interesting picture of the claustration of French marriage, in the aristocratic and conservative class of French society.

The brothers Margueritte are already known the reading world over for many gracious works presented in a long literary collaboration. This spiritual association is dissolved today, and we have to speak of their productions separately. Paul Margueritte, the elder, published several months ago, *"La Flamme";* today Victor offers *"L'Or,"* both ardent studies of elemental passions of the civilized consciousness. Deriving from the school of naturalism, which I have called elsewhere a species of "over-realism," we must expect a documentation, brutal and unsparing enough,-in the works of both brothers. Paul, however, has a certain lyrical and imaginative quality that poetizes and refines the moral and social nakedness of his art. Thus in *"La Flamme"* we assist at the spectacle of the anguish of a lofty intelligence experiencing the insidious approach of age, and feeling the lowering of the "flame" that symbolizes youth and ardor and an easy rebound from despair. The reader recalls the same problem in a masterpiece of De Maupassant, *"Fort Comme le Mort,"* with this difference, that in the latter work the horror of mortal decadence possesses the soul of woman, instead of that of man, and is hence less intellectual, and more emotional in its essence. M. Paul Margueritte, true to his discipleship of Zola, gives us in *"La Flamme"* a series of pictures, which the French entitle aptly enough *"horrifiques,"* of our modern miseries: Madness, surgery, cremation, in all the plentitude of their thrilling terror, are slowly stripped and laid bare before our eyes. But the intimate suffering of an "intellectual," before the decline of the inward springs of hope and force, is delicately and even exquisitely rendered, to the triumph of the art of this romance. M. Victor Margueritte has a mind more concrete, more positive than that of his elder. His works are less refined and more directed toward social abuses, and he may be considered as a moralist and at the same time a popular novelist. Already in *"Prostituee"* he had attacked that moral corruption born of the enemy Desire, in the higher as well as the lower classes of society. He exposed much of the hypocrisy which among the rich attempts to shield the same egotism that it condemns among the poor. In *"L'Or,"* the author paints a vision of the mad cupidity and lust after gold in the modern world. The "bandits ambushed in the thickets of the laws and customs," the lookers-on who indifferently permit the extermination of the weak by the strong, all that brutal envy and smiling cowardice can permit for the triumph of the Sovereign Gold—the Almighty Dollar—is described with a mighty force by the energetic and vivid pen of the author. Happily he has not neglected to paint the portrait of the modern philanthropist, in whose hands wealth becomes a flowing stream, scattering happiness, health and joy in its currents. The Zola-like documentation, and naked sincerity in revealing even the most painful phases of the life about us, are even more evident in this realistic romance of adventure than in the work that we have just described. It is even whispered that among the "frescoes" of capitalistic leaders and exploiters there are not lacking figures from our contemporary, living galleries.

After *"La Flamme,"* just described, a dying flame,

but one that has known the full intensity of mature life, it is entertaining to read *"La Flambee,"* by Henri de Regnier. And here the light and airy fire, less intense, more leaping and more quickly consumed, symbolizes the love-idyl of a youth just coming into the consciousness of his manly aspirations and desires. M. de Regnier, so deliciously known by his character of symbolistic poet, represents in the romance a *genre* somewhat special, and which consists in painting life as he sees it—its characters and customs—without revealing in any wise his proper tendencies and opinions. This order of fiction is necessarily a little cold, because it is permeated by so little personal emotion on the part of the author. But its very detachment gives it as literature a quality of pure art, above all when a writer of so delicately shaded perceptions as M. de Regnier, is the creator. *"La Flambee"* becomes, consequently, a Parisian idyl that will introduce at once the American reader, by the force of a simple and realistic truthfulness, into the society of the dominant class of the Third Republic—the modern "bourgeoisie" in France.

A book of widely different interest—the antipodes even of all that we have mentioned so far—is that of Monsieur Emile Langlade, the distinguished Assistant Secretary of the Association of French Critics; poet, also, of charm and imagination, and searcher after the origins of the poetry of his native literature, as attests the volume we are considering. *"Jehan Bodel"* is the title of this work, which is at once a most conscientious documentation of the life of the trouveres and burgomeisters of the Middle Ages in the town of Arras, and a study, full of color, of the songs of one of them. Jehan Bodel, after the proofs offered of Monsieur Langlade, lived and wrote in the second half of the twelfth century. The author accords him the title of "father of the French theatre," his "Jen de St. Nicolas" being the first play of real literary value written in French, then a language in process of formation. The trouvere of Arras, rejecting the decadent and bastard Latin of the period, accomplished a veritable literary reform, in presenting to the public a miracle written in the *"langue d'oil."* As the name indicates, and in common with much of the literary art of the Middle Ages, this play chants the praises of the Christian virtues. The Church of that epoch understood well the propaganda that the dawning theatre afforded for her doctrines. Jehan Bodel, in this piece peopled with saints and peasants and crowned heads, gives an image of mediæval life as rich and multiform as the portals of some magnificent Cathedral of that era of passionate faith. At the same time he accomplished a veritable revolution in stripping away the degenerate traditions of the Roman inheritance by arming this theatre with an idiom of its own—a beginning of national autonomy and tradition in literature.

The seduction of the twelfth century, epoch of magnificent crusaders, of superb *chevanchees* and hardy prowess, the Middle Ages of the courts of love, of gallantry and servility to ladies and to "gentle demoiselles," is set forth in all its dust-laden preciousness by Monsieur Langlade. One dwells in this epoch of heroism and misery, among the associations of the wandering bards and their benefactors, the burgomeisters. One evokes the mighty shade of Charlemagne, too great to rest forgotten in his tomb, and as living as an actual personage, this short century or more after his death. Jehan Bodel sings of the hero and his vassals in an earlier work, *"La Chanson des Saisnes,"* the "Song of the Saxons"; and the American imagination will find a nearer foothold here in these revivals of the traditions of her parent race, and in the adventures of the Queen Sebile and the King Guitecln. But these Middle Ages, so brilliant, and so perfumed with chivalry and romantic sacrifice, carried a plague in their breast. And it is thus that the gay and roving trouvere, Jehan Bodel, discovers that he has become a leper, and that instead of accompanying the army of the Crusaders, triumphantly and religiously going forth under Philip Augustus, he must enroll in another army, that trails in its wake pestilence and contagion; he must enroll in the tragic army of lepers, confined in the pest-houses that the laws of the day prescribed to these outcasts, to whom even the possession of property was forbidden, and who were henceforth "dead as to their times." According to the tradition, Bodel sings his adieu to all his friends and benefactors, in "Le Congé," his poem of sorrow and renunciation. Monsieur Langlade renews for the reader of today the emotion of this Swan-song of an irremediable destiny. From the other side of the impassable gulf, the bard cries out to the luminous life and activity he is leaving: "O sadness that fills my heart, carry to the community where I lived all my joys, to Arras which knew my youth and contained my happiness,—carry the last salutation of a man whose fate is a hundred times more frightful than if he were dead; for this man is at once dead and living." It is well for the children of the spoiled twentieth century to turn a backward glance upon the current of the ages, and to attach themselves, by the magic of the poet, to a social and spiritual life from which they are derived.

We cannot close without speaking of the romance that Madame Louise Georges Renard, wife of the eminent professor of the College de France, and herself a well-known writer and lecturer, has recently published in serial form. The title of this tale of adventure and imagination is *"Le Boeuf Gourmandas."* Like M. Rostand, who has not disdained the animal world, and who in *"Chantecler"* makes a cock his hero, Madame Renard introduces us to these "lesser brothers," and with the most original and gay and wholesome fantasy calls us to participate in the subtle intelligence of the ox, the horse and the other inhabitants of a beautiful and smiling farm of the Beauce. But dramatic circumstances are not going to lack in this history where animal lore is utilized with all the sympathy and poetry of a Seton-Thompson. Thus the romance contains a human love story, and offers a hero young and of noble character and conduct. This book is the product of a most delicate feminine intelligence, with the sparkle and the freshness of a mountain spring. One feels how sane must be the mind of the writer. As a study of style, simple, familiar and appropriate, all being of a refinement not excelled by a narrator such as our Irving, the work may be recommended to the ardent student of the beauties of accomplished French prose. I know of no modern story so well adapted for reading aloud in a circle of French students for its charm, for its language, and for its adventurous interest.

J. G., *Membre des Critiques Francais.*

World-Federation League

The World-Federation League declares its object in its name.

It is not the intent of this organization to urge changes in the existing forms of national governments or the formation of one government which should attempt to regulate the domestic affairs of all lands. The contemplated Federation of the Nations is designed to put an end to war and to preparation for war—to limit the constantly increasing burdens on all governments of maintaining armies and navies beyond those required for the necessary policing of the several nations, and to make war practically impossible.

Other societies having as their general object the promotion of universal peace, were in existence when a small number of men associated themselves in the League for the more efficient direction of their interest and energy toward the cause in question.

A reason for the existence of several societies, instead of one, having a common object, is found in the fact that different minds figure to themselves the desired state of peace among nations as fixed in different particular forms of a central government; and they propose to themselves different particular efforts as suitable for hastening the day of establishment of *some* form of central government, empowered to keep the peace.

From the nature of the case, it is to be hoped that these various efforts will not conflict with each other, but, on the contrary, will co-operate as parallel forces urging men and nations toward a future practical brotherhood.

Therefore the League feels no hesitation in addressing itself to all men, soliciting their consideration of certain specific steps which, it is believed, may now be beneficially taken by the Government of the United States. These steps are:

1. The appointment by the President of the United States of a Special Peace Commission (headed, if possible, by Theodore Roosevelt) having as its object the urging of International Federation upon the attention of all civilized governments.

2. The passage, by the Congress of the United States, of a Joint Resolution declaring the sentiment of Congress in favor of a world-union for the maintenance of peace, such union to be constituted by articles of agreement which the Joint Resolution shall set forth for the consideration and criticism of other nations, thus hastening, by world-wide discussion, the subsequent work of diplomacy in solving this world-wide problem.

A single inspiration, it will be seen, enters both of these proposals; namely, to engage the people of the American Union in an official, frank and energetic effort directed to the establishment of a central authority *duly endowed with power* to diminish the burden of war-preparation and the probability of war-execution throughout the world.

This may possibly be effected by increasing the powers of the Hague Conference and the Hague Tribunal, making of the Hague Conference a true parliamentary body, with powers of limited legislation, and of the Hague Tribunal a true international court with power to settle all controversies between nations. This implies the possession by the said court of an armed force to execute its decrees.

The work of determining exactly what endowment of power is necessary and practicable, lies just beyond the accomplishment of such specific official action as is contained in the proposals above outlined. They are believed to be *practical, concrete beginnings.*

If you approve the objects of the League, will you not kindly communicate your approval to the Secretary?

Will you not write to the Senators and Representatives of your State, urging their furtherance of the proposals mentioned?

President—Hamilton Holt.

Vice President—Oscar T. Crosby.

Treasurer—William C. Peyton.

Secretary—F. Milton Willis, 45 West Thirty-fourth Street, New York.

A Beggar at the Gates

Last night my weary soul crept out of my tired and tortured body and came to this strange, calm place where all is pale and cold and still. All day pure white-robed angels have come to welcome me with soft, low voices. The pearly gates, the streets of beaten gold, the amethystine haze are just as I had dreamed them, but nobody needs me and there is nothing to do. I reached out longing hands for the harp they brought me, and eagerly plucked its chords, but the answer was an empty echo of unstrung strings, and I had bruised my fingers. A pitying sister saw the question in my grieving eyes, and answered me with words that cut like whips, although her voice was soft and low.

"Your brothers were thirsty and you gave them naught to drink. Eyes have looked into your eyes for inspiration but your vision was blurred by the myriad lights about you, and you did not see. You looked away for large opportunities, and heeded not the thousand small ones clustered at your feet. You were privileged to walk in God's green valleys that you might have fellowship with men, but you withdrew yourself and thought only of your own salvation. You will not find peace here. Heaven is a store-house of beautiful memories of work well done."

I begged her to remember my pure life.

"You despised the unclean and were proud of your own purity. Sensitive hearts make sensitive fingers, and your hands are untrained."

When her voice died away I knew that I had come for my reward with empty hands—a beggar. I had thought that because I was without sin I could rest, but my head is low, dear God. Let me live again. Let me work and earn this eternal peace.

JESSIE WELBORN SMITH.

A LITTLE CHILD'S PRAYER

Our father, hear a tired child
  Who has forgot her prayer,
And cannot find the words of it
  Which wander everywhere.

You used to carry in your arms
  The lambkins dumb and white
Who had grown weary of their play
  And stumbled in the night.

I also am your little lamb
  Who has no word to pray.
Dear Father, will you bear me too
  Along the darkling way?

—*Abbie Farwell Brown.*

PUBLISHED WEEKLY **UNITY** ESTABLISHED 1878

The Unity Publishing Company
Abraham Lincoln Centre
$2.00 PER ANNUM

SENIOR EDITOR.....Jenkin Lloyd Jones
ASSISTANT EDITOR.....Edith Lackersteen
DEPARTMENT EDITORS.....Mrs Wm. Kent, Miss Mary E. Hawley

EDITORIAL CONTRIBUTORS:

Jane Addams, Wilson M. Backus, James A. Blaisdell, Francis A. Christie, Joseph H. Crooker, Robert C. Denison, John Faville, William C. Gannett, Fred V. Hawley, Charles M. Henderson, Emil G. Hirsch, Newton Mann, Joseph Newton, E. P. Powell, Granville Ross Pike, William M. Salter, Frederick Starr, Joseph Stolz, Eugene G. Updike, Fred Alban Weil, James H. West, R. A. White, Charles Zueblin, Albion W. Small

"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under act of March 3, 1879."

THE FIELD

"The World is my Country, to do good is my Religion."

FOREIGN NOTES

The Church and Altruism.—An "Appeal to Christians" recently issued by that ardent social worker, August de Morsier, of Geneva, has, by its title, called out two highly suggestive and keenly analytical articles from the pen of his friend and fellow townsman, Rev. Louis Ferrière. In the *Signal de Genève*, the latter writes:

The church, with its dogmas, its ceremonies, its clergy and its culture, will always be the home of minds for whom the religious life is inseparable from the sense of the Absolute. It is also a refuge for storm-tossed souls and, through that very fact, appears likewise as a great school of altruism, a school which, whatever one may say about it, nothing has yet replaced.

Equally indisputable is it, however, that while to her has been confided the secret of awakening in the conscience altruistic aptitudes, she has never appealed for their awakening to any motive but that of individual salvation, in other words, that of the religious life cultivated for a personal end.

She bids the faithful place their soul's center of gravity in the Beyond, and practice brotherly love here below for the sake of proving their faith by their works. Meanwhile the church, which is a social institution, and hence terrestrial, exploits this production of altruism for her own conservation and the spread of her influence.

The church revolves then in the same vicious circle as the individual who sets before himself no other aim in life than procuring the means of existence.

This vicious circle, which in the life of the individual sometimes seems an unavoidable misfortune, may, when it becomes a question of a social institution, be characterized as illusion. It must then come to this, that this altruism which the church produces, or let us say rather, of which she believes herself to be the cause, serves some other purpose here below than the support of the church. This is just the problem which Christian socialism, of which Mr. de Morsier is one of the most effective mouthpieces, has set itself.

Having recognized in the church an inexhaustible source of altruism, he would have this treasure serve for the reorganization of society on the basis of Justice for all, and the greatest possible good for each, in other words, an ever-increasing plus-value of the human individual.

He addresses himself therefore to Christians (taking the word in its historic sense) and says: "Cease in the travail of your soul to seek only your individual salvation and have at heart the bringing of justice upon the earth! If you truly love your brothers, which is the sign by which you may know the genuineness of your faith, you must suffer cruelly in seeing that all your altruism is like a spring at which you draw continually from the depths of your own being but which, when it comes to the surface in society loses itself in the bottomless swamps of human misery. This labor no doubt exercises the muscles of your soul to the advancement of your eternal salvation, but for you it only adds a fruitless suffering to all those which already contribute to your salvation.

"Can you be satisfied with such Danaides labor?

"Construct reservoirs, then, at the surface, which may serve to irrigate the gardens of God, where the earth, thirsting for justice, drinks only blood, that of the victims of injustice."

This frank and generous apostrophe, which I reproduce, somewhat freely perhaps, from these eloquent pages, leaves me, nevertheless, somewhat perplexed, because there is one question which I do not succeed in solving and I take the liberty of submitting it to the author: You address yourself to "Christians!" To *what* do you address yourself in so doing? Is it to the sentiment of altruism itself which you credit them with, or may it not be rather all unsuspected by you, to that secret and egoistic motive of individual salvation which the church hitherto has always made use of to awaken altruism?

In the former case, you do not need to address yourself to the adepts of any religious belief whatsoever; address yourself directly to the man who has compassion for others' suffering and abhors all injustice, individual or collective.

On the other hand, if you are addressing yourself to adherents of a certain doctrine, called Christian, concerning eternal salvation and the other world, your argument misses the mark, because it is a matter of indifference to the man who is laboring for his own salvation whether society goes well or ill.

I shall be told that I am lowering a debate which Mr. de Morsier started on a high plane by the very way in which he put the question, but since he appealed to the sentiments we need to know exactly what those sentiments are. No doubt in practice, quite diverse sentiments are found commingled in the same consciousness, there to unite or antagonize one another as the case may be; it nevertheless remains true that he who exhorts should make it his business to distinguish among them.

(*Continued on page* 142, *column* 1).

St. Louis
VIA THE
ILLINOIS CENTRAL
CENTRAL MISSISSIPPI VALLEY ROUTE
RAILROAD
10:02 A.M. 10:15 P.M.
FROM CHICAGO
DAYLIGHT AND DIAMOND SPECIALS
By Way of Spingfield

Buffet-club cars, complete dining cars, parlor cars, drawing-room and buffet sleeping cars, reclining chair cars.

Through tickets, rates, etc., of I. C. R. R. agents and those of connecting lines.

A. H. HANSON, Pass'r Traf. Mgr. Chicago.
S. G. HATCH, Gen'l Pass'r Agent Chicago.

CLARK-LYON COMPANY
Successors to W. D. Clark & Co.
Fine Groceries and Meats
3917-19 COTTAGE GROVE AVENUE.

For Rent

"Pine Lodge" cottage on Tower Hill, for the season. Apply to Harry Hyman, Care Hyman, Berg & Co., Chicago.

Notwithstanding these reservations, I am convinced of the great value and significance of Mr. de Morsier's appeal . . . because back of his argument of "*noblesse oblige*," which seems to me on a false basis, there are his clear-sightedness, his sense of *ethical realities*, his sure instinct as to *forces*, and that instinct has not deceived him. There is, indeed, in the sub-soil of humanity, a still somewhat latent but colossal power of altruism, greater far than that of egoism, because much deeper. Egoism is the force of inertia, but altruism, *that is movement;* egoism is the past, altruism is the future. This altruistic force, which I do not hesitate to pronounce of a mystic order, that is to say, *Religion*, is in germ in the human consciousness and is in process of manifestation; it advances through the ages with the sure deliberateness of life of which it is the supreme expression. M. E. H.

PRINTING
We solicit the patronage of all those requiring First-Class Printing and Engraving at reasonable prices : : : :
Oakland Printing House 161 East 39th Street Phone Doug. 4305

PROCTOR ACADEMY
Andover, New Hampshire
A Unitarian School for both sexes. Tuition and Board $250 a year. Courses in Business and Domestic Science. College Certificate. New Gymnasium. New Separate Dormitories.
Principal, Andover, New Hampshire

DRUGS BEST QUALITY COMPLETE STOCK
C. R. WALGREEN & CO.
Successors to W. G. Valentine
3900 Cottage Grove Ave.

FOR
ICE CREAM
Unexcelled in Flavor, Richness and Purity telephone Oakland 290
Frozen Arts
743 East 43rd St.

KEISTER'S LADIES' TAILORING COLLEGE
MARIE BALLEW

Bush Temple of Music
800-808 N. CLARK STREET
Cor. Chicago Avenue

Oakland Music Hall Bldg.
3977 COTTAGE GROVE AVE.
Corner 40th Street

WRITE OR CALL

SOCIOLOGICAL LABORATORY WORK

The following statistical analysis of the work done at the Abraham Lincoln Centre during the ten weeks from the middle of December until the last of February is a contribution to practical sociology that may be of interest to others outside the circle of the workers and supporters of the Lincoln Centre. These figures do not, of course, represent all the work, and still less the radiating influence of the Institution. All acquainted with such work know how hard it is to register such material; many boys and girls, yes, men and women too, like the little boy's pigs, will not stand still long enough to be counted. These figures are based upon a card index, compiled by Miss Elizabeth L. Holt from the information given her by the various workers each week. From these reports a weekly summary is presented at the Friday night dinner table around which all the resident workers gather. "The Supplement" printed below represents only the "institutional work," and does not include the Sunday services, the University Extension work, which occupies the main auditorium every Tuesday night from October to March inclusive, the meetings and work of the regular tenants, the Nike and Arche Women's Clubs, the Kymry Society, and the sporadic ventures and experiments in clubs, social and circle work which have not crystallized sufficiently to pass in their enrollment. Te weekly report, which space forbids us to exhibit, is based on actual counts when possible, so that this "Supplement" is not guess work. It is a minimum exhibit, which we hope will be an encouragement, suggestion and inspiration to all those under whose eyes this exhibit may fall. The card index is accessible to any students in the UNITY room. Examination of the same is invited, and suggestions and criticisms will be welcomed by Miss Holt and passed through her to the workers.

The weekly report shows that during the month of March there was an average weekly aggregate attendance in the institutional work of 482; an average attendance of the tenant clubs of 729; an average attendance at the Sunday services and other Church activities of 511; making a grand total of 1722, the average weekly attendance during March.

March Supplement to the

LINCOLN CENTRE CALENDAR, MARCH 12, 1910

Elizabeth L. Holt, Statistician

NOTE—The following figures are based upon the Lincoln Centre weekly reports. The decrease in enrollments heretofore reported, such as the Library, is because the same name has appeared more than once. Future reports will be based upon these figures, all of which are accessible through the card index system. For average attendance, etc., the weeks between the middle of December, when the attendance was first reported, and the last of February, have been used.

The Library.				
Total enrollment	598			
Number not connected with any other department		536		
Average number books drawn per week to Jan. 1, 1910		203		
Average number in Reading Room per week			240	
Domestic Science.				
Total enrollment	193			
Average attendance per week			86	
Total enrollment in regular attendance				45%
Number not connected with any other department		142		
Open Door boys taking cooking, 29.				
Dancing.				
Total enrollment	144			
Average attendance per week			166	
In regular attendance				96%
Number not connected with any other department		127		
Kindergarten.				
Total enrollment	32			
Average attendance per day, 14; per week			70	
In regular attendance				32%
Number not connected with any other department		30		
Open Door.				
Total enrollment	277			
Average attendance per day, 44; per week			264	
Connected with no other department		165		
Number in class work 76				
Number not in class work 201				
Number using the Library 18				
43 boys connected with 3 departments.				
19 boys connected with 4 departments.				
5 boys connected with 5 departments.				
Physical Culture.				
Total enrollment	111			
Average attendance per week			95	
Number not connected with any other department, about		59		
Open Door boys, about 40.				
Manual Training.				
Total enrollment	60			
Average attendance per week			35	
Open Door boys, 35.				
Number not connected with any other department		18		
Sunday School.				
Total enrollment	137			
Average attendance			105	

Number not connected with any other department..... 90
Number using Library 18
Number in Dancing Class..... 13
Open Door boys in Sunday-school... 11
Helen Heath children in S. S..... 12
Helen Heath Work.
Total enrollment, 181; individuals 290
Number not connected with any other department..... 245
Number connected with institutional work, 45,
of which 29 are Open Door boys.
Aggregate enrollment 1842
Number different individuals .....children 1218
Adults 409 1627
Number connected with more than one department..... 215
Number connected with one department only..... 1412
Average attendance per week..... 1264

Ideal Cream
For Chapped and Rough Skin
Prepared by
WILLIAM F. DATZ, PRESCRIPTION DRUGGIST
N. E. Cor. 39th St. and Vincennes Ave.

WRIGHT & COMPANY
STEAM COAL DOMESTIC
Telephone Yards 5166
Main Office and Storage Yards
1047 W. Thirty-Fifth St. CHICAGO

HAND SAPOLIO
FOR TOILET AND BATH
Delicate enough for the softest skin, and yet efficacious in removing any stain. Keeps the skin in perfect condition. In the bath gives all the desirable after-effects of a Turkish bath. It should be on every wash-stand.
ALL GROCERS AND DRUGGISTS

KENWOOD FLORAL Co.
HENRY HILMERS, Prop.
'Phone Oakland 78. 192 E. 47th Street
Choice Plants and Cut Flowers

FOR NIGHT TRAVEL
Between CHICAGO, ST. LOUIS and KANSAS CITY choose "The Only Way"
Chicago & Alton R. R.
Electric block signals, electric search head-lights, electric lighted trains, over a completely rock-balasted roadway underlaid with boulders and underdrained with tile.
A Railroad with Character
GEO. J. CHARLTON, Passenger Traffic Manager — R. J. McKAY, General Passenger Agent

PATRONIZE OUR ADVERTISERS

South Side State Bank
COR. 43rd ST. AND COTTAGE GROVE AVE.
Capital $200,000
A State Bank with Strong Directorate and Responsible Stockholders. 3 per cent Interest on Savings. Your Account Invited.
DIRECTORS.
C. H. Randle.....Capitalist
George B. Robbins.....Pres. Armour Car Lines
Nate R. Salsbury.....Capitalist
Isaac N. Powell.....Treasurer City of Chicago
John Cheshire.....Cheshire & Shetwell
O. F. Schmidt.....Pres. Security Vault Co.
Wm. Hardy.....Cashier
F. A. Randle.....Vice-President
H. W. Mahan.....President

Don't Pay Fancy Prices for Butter
BUT-O-NUT PEANUT BUTTER
Is better than the best and goes twice as far.
So called cheap butter at all, but BUT-O-NUT PEANUT BUTTER is absolutely reliable, pure and wholesome. It is made of pure ground Spanish Peanuts, grown in America, and the best in the world. Come and see it made. Hundreds of dainty dishes are made from it.
Try It Free Write today for Free Sample Jar. We will send it by return mail together with our But-O-Nut Cook Book which is full of valuable recipes. Write today.
QUALITY BUT-O-NUT PURITY
PEANUT BUTTER
CHICAGO PURE FOOD CO.
CHICAGO PURE FOOD CO.
214-216 S. Water St., Chicago

4647 Grand Boulevard
Phone Oakland 319
Muir
CHICAGO
ESTABLISHED 1865
Flowers
FOR ALL OCCASIONS
3530 Michigan Avenue
Phone Douglas 319-338

H. ZEISS
Ladies Tailor

1418 E. 47th Street
Chicago

Phone Oakland 1269

HAVE YOU BEEN INTRODUCED TO FLOORSHINE?

NO!—Then you have something coming that spells dollars and satisfaction.

When you buy genuine floorshine, you are absolutely sure of getting the best varnish made; use it where there is the most wear, and it will prove itself superior to any other make; we manufacture and sell the best varnishes for all purposes; they go the farthest and last the longest, and will save you money by using them.

Ask your dealer for United States Varnish Co.'s Goods; if your dealer does not keep them, write to us for our price list and catalog, mentioning your local dealer's name and address, and your inquiry shall have our prompt attention.

Insist on getting goods made by

U. S. VARNISH COMPANY

1733 N. 43rd Avenue, - - - Chicago, Illinois

To test the value of Unity as an advertising medium for our line of business we have bought the use of this space and we wish to assure its readers that if we are given an opportunity to submit estimates for work in our line, either repairs or new, we will more than meet your expectations.

We employ none but skilled mechanics who do nothing but lay and finish floors.

Kenwood Parquet Floor Co.

E. A. Davis, Proprietor.

Phone Oakland 2320 4703 Cottage Grove Avenue

MADE OF CREAM

Thompson's Ice Cream

WE CATER PARTICULARLY TO SCHOOLS, CHURCHES, LODGES, FAMILIES, ETC.

Phone Oakland 1177 43rd and Evans

ADVANCE ROOFING AND SHEET METAL WORKS

INCORPORATED

Frank R. Prieve, President
4821 COTTAGE GROVE AVE
Phone Oakland 3776

Sky-Lights and Sheet Metal Works. Gravel, Slate and Metal Roofing

By the best tests— it tests the best

WANZER'S GERM—NO MILK

Chemists approve it.
Doctors prescribe it.
Children want it.

SIDNEY WANZER & SONS

19 - 21 E. 30th St. 6313-6315 Kimbark Ave.
Phone Douglas 817 Phone Hyde Park 207